Pacific Theo Sem
Reading Room

THE PACIFIC

A religious and family paper

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IN THE FACE OF TO-DAY.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight are gone.
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day.

Rise from your dreams of the future,—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honor (God grant it may!);
But your arm will never be stronger,
Or the need so great as to-day.

Rise! if the past detains you;
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arm away,
Nor look back, save to learn the lesson
Of a nobler strife to-day.

Rise! for the day is passing;
The sound that you scarcely hear
Is the enemy marching to battle,—
Arise! for the foe is here;
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of a coming battle,
You may wake to find it past.

—Adelaide Procter.

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We would not think of keeping a flower until its best bloom was past before presenting it to a friend. Nor should we wait until our lives have become faded and sear before we give them to God.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, August 11, 1904

THE NEXT PEACE CONGRESS.

The first week in October the Thirteenth International Peace Congress is to be held in Boston. The first was held in London as long ago as 1843. They were held intermittently thereafter for some time, and may be said to have died out, and to have been revived in 1889 at the suggestion of the emperor of Russia. However, the first suggestions for a permanent international congress and tribunal were made by Elihu Burritt at the four congresses attended by him about the middle of the last century. He was a leading spirit in those which met in London, Brussels, Paris and Frankfort, all of which occurred more than half a century ago, and he pressed at all of them the idea of a permanent international tribunal.

The congress in Boston in October will be the second held in this country, the first one being in Chicago in 1893. Each congress has marked an advance in interest and importance, and through this and other agencies the cause which is thus championed is appealing with increasing force to individuals and nations.

It is especially appropriate that a meeting of the congress should be held in Boston, for the Massachusetts Peace Society was the first influential society of the kind, and it is the headquarters of the American Peace Society. This was one of the great causes in which Charles Sumner was interested. Reporting the congress at Paris in 1849, Sumner said: "Men have been touched by the grandeur of the cause. Not in the aspirations of religion and benevolence only, but in the general heart and mind has it found reception, filling all who embrace it with new confidence in the triumph of Christian truth."

The mayor of Boston said in a recent address:

"The importance of the movement is felt deeply today by all serious men. The establishment of The Hague tribunal marks an advance of the highest significance and moment; but recent experience admonishes us that a great work of education remains to be done before arbitration becomes general, before the world's burdensome armaments are reduced, and the war system gives place to legal and rational procedure. It is this work of education that the international peace congresses in the highest measure promote. It is the belief of the leading workers in Europe as well as in America, that the coming congress in Boston will be the largest and most important which has ever yet been held."

It is the wish of some of the promoters to bring the delegates, especially those from other countries, into close and intimate relations with the American people and in order that this may be they will be entertained to considerable extent in Boston homes. This, it is thought, will do much toward bringing people to understand each other and will create bonds of union.

No one can look out on the world as it is today and not long for the speedy coming of a time when war shall be no more. War was never so costly and deadly as it is today. The struggle now going on between Japan and Russia will leave both impoverished; burdens are being imposed from which they will not be relieved for perhaps an hundred years, and commercially other nations will reap benefits which otherwise might be theirs.

Great Britain realizes today that war is something in which a nation can scarcely engage with profit Instead of a war with the Boers lasting six months, carried on by not more than seventy-five thousand men and at a cost of something like fifty million dollars, it was in its outcome one of nearly a year's duration, required 448,000 soldiers, an expenditure of one billion and one hundred million dollars, and resulted in a loss of 22,000 men killed and not less than that number wounded.

And what has Great Britain to show today for all this? She has to keep in South Africa now five times as many soldiers as were needed before the war to maintain her supremacy; and, as W. T. Stead said recently, the Uitlanders of Johannesburg are waiting for their franchises, the country being administered as conquered territory. And the war made it evident beyond question that the balance of strength is overwhelmingly with the Boers, and that if Briton and Boer in South Africa were left to settle their own affairs there would be but one settlement. It would be Boer supremacy. If Great Britain could have foreseen somewhat the struggle she never would have entered upon it. It would have been regarded as too costly.

When the czar in 1898 issued the circular inviting the great nations of the world to the congress which resulted in the establishment of The Hague Court of Arbitration, he said concerning war and the permanent armies which wars make necessary: "The financial burdens, constantly increasing, strike at public prosperity at its very source. The intellectual and physical forces of the nations, and their labor and capital, are, for the most part, diverted from their natural application and unproductively consumed.

Hundreds of millions are employed in procuring terrible engines of destruction which, though today regarded as the supreme attainment of science, are sure tomorrow to lose all value because of some new invention in this field. National culture, economic progress, and the production of wealth are paralyzed or checked in development."

It is safe to say that Russia will, through the terrible lesson which she is now learning, be more desirous than ever to come to some understanding and arrangement by means of which wars may be made less possible. The thunderings of Tolstoi, along with the sad condition into which Russia has been thrust, beset within by dissensions and without by war, will do much toward bringing her to a wiser position and practice. All in all it seems that the nations of the world stand today so as to make it possible for the next peace congress to register some important and decisive advancement.

The United States has figured prominently in bringing about the present conditions. When the peace congress was held in Paris in 1889 it was the attitude of the delegates from this country which made possible the good results which have accrued from that and other congresses. There was in the beginning wide-spread suspicion and jealousy, but the American delegates were there for something practical and permanent, and they led to its accomplishment. And Baron d'Estournelles de Constant, one of the French members of The Hague Court and a leader in the arbitration movement in France, says that the action of the United States with reference to the Hague Tribunal, since its establishment, has done more than anything else to develop a sentiment among the nations for its regular use.

In order that the congress in Boston may be made productive of the greatest possible good the American Committee is asking that churches and religious bodies all over the country send to it large representation. It is suggested also for the furtherance of the cause of peace and arbitration that special meetings in that interest be held that week in all parts of the country.

The Religious World.

General Booth is on a motor trip in England this month, expecting to visit sixty-two towns and a large number of hamlets, and to give an address about twenty minutes in length at each place. The general says that the motor which is now largely used for pleasure and gain will on this trip be consecrated to the cause of religion. The opportunity will be for only one appeal in each place, and the campaign has been termed one of "salvation on the spot."

The Temple Baptist Church of Los Angeles celebrated its first anniversary on a recent Sunday. Rev. Robert Burdette, the pastor, spoke on the text, "Behold, I have set before thee an open door, and no man can shut it." In the course of his remarks he said: "The church has not lost in zeal, in fervent spirit, and in soul-deep love. But it is making new application of its powers. Sometimes we say, 'Oh, why can't we send for an evangelist and have an old-fashioned revival?' Well, for one thing, because the town is full of evangelists now. All the preachers on this platform are evangelists. Robert McIntyre is one; William H. Day is another; Hugh K. Walker is another. The work of the church to-day is evangelistic."

On the last Sunday in July the Rev. Dr. Hillis of Brooklyn, N. Y., spoke in Plymouth Church, Seattle, and the Post-Intelligencer says that the church was crowded to overflowing by people of all denominations who were anxious to hear him. In the evening he spoke in Pilgrim Church; every seat was taken an hour before the time for beginning the services, and hundreds of persons were turned away. Dr. Hillis went from Seattle to Alaska. He is enthusiastic over the Puget Sound country, and concerning the great West he says: "Nothing you can quote me as saying in praise of the entire West can be too strong. When I consider the future of this country, it almost startles me. The mere beginning has just been reached." Concerning his reception all along the coast Dr. Hillis says that it has touched and gratified him; that he had expected nothing of the sort.

We have heard many commendations of the Rev. Dr. Meredith's lecture on "Characteristics of the Bible," which was given at the Summer School of Theology in Berkeley. The California Christian Advocate says: "We hope Dr. Meredith will deliver that lecture many times up and down this California commonwealth. No man, he said, is truly educated who at the same time is ignorant of the Bible. Dr. Meredith made all that loose and liberal teaching concerning inspiration look exceedingly small. One other and perhaps the most important remark in the lecture was the distinction made between the human interpretation of the Bible and the Bible itself. The interpretation had often been inadequate and even grossly wrong, but the Bible remains the same infallible book. The six literal days of 24 hours each never was a tenable theory and yet the first chapter in Genesis is not only the greatest cosmogony ever written, but the very charter of science. He showed with great force that the Bible never fell into the absurdities and follies of the other so-called books. It was not a book of science and yet in its incidental allusions to science its writers had anticipated the most advanced science of our own day. The conclusion reached was that whatever changes in our interpretation of the Bible might be necessary in the future to meet the facts of history and science, nothing in the past has occurred which in the slightest degree has disturbed the authority and genuineness of the Bible."

Christianity is gradually transforming India. The Christian Patriot of Madras, claims that the discontent with social evils, everywhere noticeable now in Indian society, is due to a great extent to the influence of the Christian religion. To this influence is attributed the dissatisfaction with the degraded position of women, the denouncement of the evils of infant marriage, and enforced widowhood and other evils. The Patriot says that the natives themselves protest strongly against the ill-concealed obscenity of much of their sacred literature, and finds the source of the change of sentiment in the unconscious influence among them of Christian ideals. The most potent indirect influence of Christianity is found, however, in the forms of beneficent activity in society, and which are said to be alien to the Hindu religion. Before the advent of Christianity, for example, the depressed castes in India were treated with the utmost contempt and tyranny. But Christianity, by its influence, both direct and indirect, has implanted a new governing principle, and the rights of the depressed castes are being advocated now by influential Hindus. The seed of the kingdom of Christ is as leaven in the world.

Men and women everywhere to-day, wherever the Christian religion has gone, are what they are because of it. It has entered into every life and has shaped it. The persons themselves may never have yielded their hearts to Christ, but to considerable extent their lives have been what they have been because of him.

Busy World Notes.

Ella Wheeler Wilcox writes concerning "The Wonderful Present." This is new; generally people write and talk about the wonderful future.

The Advance notices that the Hearst papers, with all their sensationalism, publish considerable important news that many other papers for some reason omit.

A leading daily paper of Indianapolis remarked during the recent Prohibition convention in that city that a better lot of men never assembled in Indianapolis.

Books valued at $10,755.76 were added to the public library in San Francisco last year. The periodicals cost $2,118.12. The library contains now 155,820 volumes, 11,827 having been added during the last year. Fines to the number of 32,474 added $2,788.80 to the income of the library during the year.

Some newspapers are quoting Mr. Curtis, the noted correspondent of the Chicago Record-Herald, and a world-wide traveler, as saying that Manila, aside from its floating foreign element, is the cleanest city morally in the world. If this is true, it is a suggestive comment on the boasted civilization of our own and other countries.

Admiral Uriu of Japan, who has come into world-wide prominence since the beginning of the Russo-Japanese War, is a graduate of the naval academy at Annapolis. He was of humble origin, and his present position is due to his ability and perseverance. When he graduated at Annapolis, he stood fourteenth in a class of 136. Truly, we are not the only people, nor shall wisdom die with us.

The Los Angeles Times states concerning the criticism of Senator Bard's action in regard to the statehood of Arizona that the senator's position is exactly in line with what the people of Arizona want; that the stand taken by him was against the movement that was started outside of the territory for the joint statehood of New Mexico and Arizona; and that he stands ready to vote for the admission of Arizona singly.

Great Britain's tilt in war with the late Paul Kruger brought that nation to an appreciation of the old Boer such as it did not have theretofore. We have read with interest the comments concerning him by the British papers since his death. Elsewhere we give in full a very suggestive editorial from the British Weekly, based on his latter days. The comment of the London News is in part: "Within his own political sphere, Paul Kruger was a genius, but he miscalculated the forces he defied, and in the end they crushed him. But, mistakes and misfortunes apart, he must remain one of the remarkable figures of the last century."

An article in the London Quarterly Review controverts the usual statement that the czar is the dupe of unscrupulous ministers. The Review states that the article was written by a high Russian official, but it is so bitterly hostile to the czar that such an authorship is questioned. In this article it is said that the czar meddles with everybody and overrules everything. It is said that M. de Witte was dismissed simply because he expressed the opinion that a breach of the pledges to evacuate Manchuria would bring on a disastrous struggle with Japan. The London News says that the animus of the writer of the Quarterly article may excite suspicion, but can not escape from the conviction that there is something wrong with a country when its sovereign is exposed to such criticism.

The great strike in Chicago is entailing much suffering on the families of many of the strikers. At the relief stations food is being doled out to thousands. A Chicago paper, in its description of scenes at these stations one day last week, states that men, women, and children fainted from lack of sustenance as they stood in line or struggled for place. But the one thought seems to be to stick to the union. One aged woman, of 60 years or more, who stood for hours, finally gave up in bitter disappointment, saying, nevertheless, that she wanted her son, who was a striker, to stand by the union; that it meant better times for them in the future. When it is considered that many men work in the packing houses for less than $1.50 a day, it will be seen that there could not have been for them, at the best, very good times.

For participation in the dedication of what is known as the "Subway Tavern," said to be "an experiment for the purpose of lessening the evils of intemperance," Bishop Potter of New York has brought upon himself widespread criticism, and from some sources considerable denunciation. The promoter of the "Subway Tavern" is quoted as saying: "People who are interested in this have it in mind to provide a poor man's club. If people must drink, the idea is to reduce the evils of it to the minimum. In this saloon there are no back rooms, no women will be allowed to be in the bar-room, and no minors or intoxicated peple will be served. Further, we shall try to give patrons more for their money than they can get in any other saloon. We shall serve foods with drinks as much as possible, so as to diminish the bad effects of intoxicating liquors. If a person comes in for a drink of soda water, there will be no temptation to drink anything stronger, for the bar is in a separate room." The bishop, doubtless, is sincere in his belief that the experiment will result in good; but very few people will believe with him. The well-kept saloons have been found in hundreds of places in the past to be the most prolific breeders of drunkards. It is far from the appropriate to sing at the opening of such an institution, "Praise God from Whom All Blessings Flow."

There has been in progress for some time in San Francisco a movement to increase saloon license from $84 to $500. The Golden Gate Christian Endeavor Union has been working in the interests of the movement. It is a good one, and it ought to succeed. If saloons must exist at all, it is better that they pay the highest possible license. This, of course, is not in harmony with the idea of the party Prohibitionists, who argue that such a position really gives encouragement to the saloons. But license or no license, they will continue to exist so long as public sentiment is as it is. Fortunately there is an increasing sentiment against the saloon, and the indications are that it has seen its most flourishing days. It is impossible for us to understand how any person who de-

sires the welfare of humanity can have a good word for the saloon. As we write, there lies before us a San Francisco paper containing mention of the death of a man who was unable to resist the temptation to drink, although he carried in his pocket a temperance pledge bearing his signature. When sober, it is stated that he was an intelligent, careful workman; when drunk, a demon of fury, threatening and endangering the lives of persons with whom he associated. Finally in remorse, after a drunken spree, he took a dose of carbolic acid and ended his miserable existence. Multiply this case by thousands and thousands and you have the measure in part only of the damnable work that the saloon is doing. It is not worth while to talk about men being strong enough to resist the temptation. They are not, and they never will be. The saloon must go, or our civilization must go. The two are antagonistic, notwithstanding the fact that the saloon is now a part of our civilization.

Considerable money is being put nowadays into Y. M. C. A. equipment and work, and it is well placed. The Association at Dayton, Ohio, has come recently into possession of property within a block of the central business part of the city valued at $100,000. The woman who made this donation made the Association the residuary legatee of one-half of her estate, and $85,000 were turned over recently which will be used as an endowment. The Dayton Association expects to begin soon to erect on the lot donated a building which will cost $350,000. Three-fourths of this amount is available now. One person is reported as having pledged $35,000 for the new building. There were several ten and several five thousand dollar subscriptions. The pledges of the members of the Association amounted to $50,000. Among those giving liberally was a Chinese laundryman. Dayton is not a large city, the population being about 100,000, but this new building will accommodate a membership of four thousand. It will have a hall which will seat two thousand persons, and its educational class rooms will accommodate fifteen hundred. In this new building there will be a junior department sufficient for one thousand boys between the ages of twelve and sixteen. Last week we set forth in a brief item some of the efforts which are being made to properly establish the Y. M. C. A. work on the Pacific coast. Here is but one of many items which might be written, showing what is being done in the East. On these Pacific shores is to be in time one of the most populous portions of our great country, and from here are to go out influences which shall figure largely in shaping the future of our own country and of the world. Everywhere up and down our coast, in every city of sufficient size, the Y. M. C. A. work should be fostered. Then, ere many years, in hundreds of places associations will be found to have grown into valuable possessions and to be doing some of the most beneficent work of the world in shaping the character of our boys and young men.

The percentage of books of fiction taken from the Oakland public library has decreased from 78.3 in 1898 to 56.59. The librarian regards this as a change for the better; "not that novel reading is to be deplored," he says in his report, "for the novels on our shelves are selected with care and not much that is absolute trash finds room there." During the last year the library spent $4,700 for books. The library contains 38,121 volumes.

Pacific Coast in Brief.

California claims to make the best olive oil in the world.

It is estimated that there are nearly a thousand miles of oiled roads in California.

The new union railway building for Seattle is to cost about $500,000.

The Disciples of Christ will dedicate in a few weeks an $18,000 church building at Long Beach. The new building at Berkeley will be opened in September.

Eastern Washington has several farmers who have from two to three thousand acres in wheat. One man expects to get not less than 40,000 bushels from 2,000 acres.

New members to the number of 2,993 were added to 252 Christian Endeavor societies in California during the last year. From 194 societies 1,107 entered into church membership.

The Knights Templars are to meet in convention in San Francisco the first week in September. The plans for decorating and illuminating the city at that time contemplate an expenditure of nearly $80,000.

The Christian Endeavor society of the Congregational Chinese Mission in San Francisco is again the banner society in contributions for missions, having given during the last year $1,204.40. It has 48 members.

An Oakland minister who spent part of his vacation in Minneapolis wishes that Oakland had the spirit that Minneapolis has for beautifying herself. Then, would Lake Merritt, and surroundings, be made a thing of beauty and a joy forever.

Everett, Washington, is reported as having more vacant houses than any other city on the coast. Everett had rapid growth for several years and building was overdone. The population increased from 7,000 in 1898 to nearly 20,000 in 1903.

Dexter Horton, a Washington pioneer, died in Seattle last week at the age of 78. His death occurred at a prayer-meeting which was being held in his home. Mr. Horton was a man of fine character and was widely esteemed. He left property worth perhaps a million and a half dollars.

The Overland Monthly for August contains a fine picture of Multnomah Falls on the banks of the Columbia, but locates them near Seattle. This will please Seattle, which enjoys being looked at as the hub of the Northwest. But what about Portland? The Falls are 30 miles from Portland, and nearly 200 from Seattle.

We commend the Royal House to all our readers who live out of the city. It is kept by Mr. F. L. Turpin, who is a prominent member of one of the Methodist churches in San Francisco. The advertisement of the Royal has appeared in this paper for a long time and we are pleased when our out-of-town readers make it their stopping place when in the city.

Immanuel Presbyterian church at Los Angeles has the largest Christian Endeavor society in the state, its membership being 186; the society in the Central Methodist church of San Francisco has 176 members; that in the First Presbyterian of Berkeley has 156. In proportion to church membership the latter is the largest.

But in all probability it contains many university students.

There is quite a missionary spirit in the family of Rev. C. C. Herriott, one of the San Francisco Presbyterian ministers. One son is already in mission work in China, another is desirous of going and two daughters who have joined the Student Volunteer movement are preparing for the work at Northfield. Mr. Herriott is engaged at present in the work of the Jerry McCauley Mission in San Francisco.

The Christian Endeavor society in the Lake Avenue Congregational church of Pasadena gave $336 for missions during the last year. It has 56 members. The society in Westminster Presbyterian church of Napa gave $175. It has 20 members. That of the First Presbyterian church of San Francisco gave $400; its membership is 48. The society in Immanuel Presbyterian church of Los Angeles gave $494; its membership is 186.

There are 599 Christian Endeavor societies in California. The Presbyterians lead with 182; the Congregationalists have 137. The Disciples 92; the Baptists 49; the United Brethren 11; Cumberland Presbyterians 16; United Presbyterians 11; the Methodists 12; the Friends 9; English Lutherans 5; Episcopalians 1; 61 are union societies. Two hundred and fifty-two senior societies gave for missions $9,472.94. The intermediate and junior societies gave $1,078.94, making a total of $10,550.88.

Rev. C. L. Mears writes from Reno, Nevada: "Reno is a fine city; has a splendid class of people in our church work, and the work to be done is all one could ask the opportunity to undertake." Mr. Mears entered on the pastorate of the Congregational church at Reno a few months ago, going there from Snohomish, Washington, where he had a successful pastorate of several years duration. He regrets very much that the Home Missionary society cannot give aid to Nevada at a time when there are several good openings for churches, and when the state is making rapid strides in permanent growth.

The Rev. C. H. Wetherbee of Holland Patent, New York, writes in one of our religious exchanges concerning people who evade payment of debts because they are outlawed, and states in that connection: "I have in my house a letter, received during the past year from a relative who resides on the Pacific coast, in which it is stated that an evangelist, who is known all over the country, and who has been in that kind of service for thirty years or more, is not troubled in his conscience about those debts of his which have become outlawed." Mr. Wetherbee does not say whether the evangelist lives on the Pacific coast; but he asks, "Who cares to hear such an evangelist?" And adds: "I am persuaded that he cannot possess any considerable degree of real spiritual power. It is absurd to suppose that he does. Honesty is a life-long obligation, and if one be dishonest, why should he be called a Christian?"

Dr. Levi Gilbert of the Western Christian Advocate writes of a visit to the Methodist Chinese Mission in San Francisco a few weeks ago and says in that connection: "While there, the Rev. C. R. Hager of the American Board—stationed for twenty years in the South China Mission at Hong Kong—came in. Turning to us and pointing to a burly Chinaman, he asked how we would commence to seek his conversion. The question was a trifle difficult, but we said we should first try to draw out a confession of soul-need and of a feeling of guilt and desire for forgiveness. He smiled, and told us these were unknown conceptions to the Chinaman. Then addressing some questions to the Oriental in his own tongue, he elicited the remark, What is spirit? and the admission that he had faults, but did not understand what sins might be. Then Dr. Hager delivered in Chinese a fervent ten-minute sermon, to which we listened with keen attention."

A San Francisco layman who is an interested reader of The Pacific has been trying to get a friend interested in it. He writes that the friend enjoys the paper whenever he reads it, but desires to stop some other papers before taking this one. Our friend writes: "Strange, how reluctant people are at first to come to the subscription point even when a good paper is in question! I myself was unwilling for some time, and now I would not give up The Pacific on any account." The excuse given in this case is a frequent one, and not infrequently it comes from persons who are abundantly able to add the subscription price to the sum they are already paying for papers. We believe that there are good reasons why Pacific coast people should take The Pacific. It is a local enterprise; it is needed; it is, according to all accounts, doing a good work; but it makes the present writer heartsick at times as he notes the ease now and then with which the responsibility for its maintenance is shifted and how it is one of the first things often to be cut off when people think that they must curtail expenses in some way. Of course it is for none but the persons themselves to decide such a matter as this, and it is with no thought of judging anyone that these words are written. It is simply with the hope that they may bear fruit with some who may not realize how valuable every subscription is to us. In our opinion it is as incumbent on the people to support the church paper, when it is needed, as it is to support the pastor and contribute to home and foreign missionary work, church building, and Sunday-school work. The Pacific does not, however, appeal to the Congregationalists of this coast simply as a needed missionary enterprise; it gives to every one value received. There is in its columns from week to week a large amount of valuable reading matter.

THE ADDRESS BY MR. GEORGE W. DICKIE ON AMERICAN SHIP-BUILDING.

The address of Mr. George Dickie of the Union Iron Works at the session of the Congressional Merchant Marine Commission in this city last week set forth in a striking manner the conditions inimical to successful ship-building in this country. What Mr. Dickie said has been reported to some extent in the San Francisco daily papers. The most extensive report which has come to our notice was in the Call. We give it here for the benefit of our readers who have not seen it. Mr. Dickie is a man of wide experience in ship-building, and it is not to be wondered at that his statement was listened to with marked interest, not only by the members of the commission, but by other public men and men of affairs who were present.

There are people among us who think that most of our manufacturies have smooth sailing and are always coining money; that was the thought not long ago when the Union Iron Works was turning out many vessels for the government; and some of the labor unions, so thinking, pressed the company hard at times. This address from a man whom every one

who knows him will believe, throws some light on that matter in addition to that which it throws on the whole problem of ship-building. Mr. Dickie is reported as having said:

"There are three conditions that combat the builders of ships in the United States—design, labor, and material. The great element to be contended with by those that wish to compete with foreign yards is the cost of labor. After giving the subject much study, I have determined that the cost of labor is 55 per cent of the vessel's worth. In America the wages are 87 1-2 per cent higher than in England. Then there is much piece work done at settled rates, and, notwithstanding great efforts, we have never been able to accomplish anything in that direction here. The claim that American workmen are able to produce more than foreigners in a given unit of time I have found not to be so.

"The difference in price of material here is much greater than in England, though the disparity is not so great as it is in the matter of labor. There is only about 28 per cent difference in the price of woodwork here and there, but steel can be bought in the foreign market from American manufacturers many dollars a ton less than it can at home. This should not be so, but it is, and all these elements go to make the cost of American-built vessels from 35 to 38 per cent more than those turned out by foreign yards.

"Whether or not we ever will be able to compete with these conditions I am not prepared to say. The claim that the difference in wages and cost of material is largely balanced by our better facilities is not the case. The yards of England and Scotland are fully as well equipped as our own, and as for the tools the foreign ones are better in many instances than ours. As a matter of fact, there are certain kinds we import from there for use in our own yards.

"In one of the English yards I saw a ship there in course of construction that is almost a duplicate of the cruiser California, recently launched at the Union Iron Works. Upon investigation I learned that the steel that was entering into the construction of that vessel was being purchased from the Carnegie Steel Company for a fraction over $35 a ton, while that we used in the California, purchased from the same firm, cost us over $55 a ton. This is an astonishing condition, brought about by a tariff that permits of manipulation.

"Regarding the question of free ships, I do not believe the American shipowner can prosper unless thers is prosperity in ship-building. Unless the shipyards are fostered, they can not exist, and if they pass from existence, the great amount of repairing that is daily employing an army of mechanics could not be done. Repairing comes at uncertain times, and to do it properly there must always be many men subject to immediate call. These men will not be at hand unless they are employed in construction work. During the idle periods they would drift away.

"I doubt also that many of the yards would be able to continue if the matter of naval construction was also transferred to the government yards. In fact, the navy yards are responsible for many of the difficulties that confront us. The navy yards give shorter hours, higher pay, and the incentive of a vacation to men, and the result is that when they need men they come to our yards and take away our best employees. When the work at the navy yards slackens, these men are turned out, only to again seek employment of us. As they are good men, we take them back, and it is the fact that they know that they can get back that causes them to quit in the first place. Activity again reaches the navy yards, and they quit again. Our work is set back, and disorganization follows, but this fails to affect the government officials.

"One instance I will recite. We had some skilled mechanics working on the gun ports of the battleship Ohio. The officials of the navy yard at that time needed some good men, and they came over and took ours away from the gun ports. We got other men after great difficulty, and they were just getting acquainted with their work when the navy yard took them away. Four times this occurred. We could only protest, but our protest was without avail. All of this time we were being penalized for delay.

"On six government ships building at the iron works we figure we have lost $1,200,000 through conditions we could not control. The exactions of the government are frequently arbitrary, and a dispute regarding the ventilation of one of the vessels tied up the work on it for a period of months. In the end the government had its way, the ventilation cost us four times what we calculated it would, and now it is a failure. The system we intended to install would have been a success."

The Bystander.

Old English Lanes.

The Bystander found himself in the country the other day. He had never seen the true English landscape in summer, the long, green hedge, and great, gnarled, picturesque oak and chestnut; but this morning's drive admitted him into the beauties and satisfactions of the rustic lane.

The English summer was at its height, the hay was being gathered, the oats yellow, and the boy was in the field driving away the birds with something that sounded like a rattlesnake or a policeman's rattle. The Bystander was impressed with the red tiles on the low stone or brick houses, the graceful trees bending in Gothic style above the roof, making one think of Honolulu, the high, formidable brick wall shutting out the view, and with the help of vicious glass on the top, keeping out intruders. The brick wall, ten feet high, may be a protection, but it is not a thing of beauty.

The taverns were of interest, not because the Bystander stopped, but because of their unique names. For example, we passed the Goat, the Bull, the Spotted Cow, the Plough, and the Fallow Deer. At one point, we stopped in front of the true Temple Bar, brought out from London and set up here in Endfield among the trees, the old Temple Gate admitting men to the City of London, and where still at the old site the keys are given to the lord mayor, or, rather, by him admitting eminent people to the freedom of the city. This really was worth seeing, as a relic of the olden time.

There is something very fascinating about these long, winding roads, that find their way among the trees and flowers and meadows, and that open up scene after scene of pastoral loveliness and peace. The people partake of the restfulness of it all, and live a simple, happy life.

The home of Mr. Campbell of the City Temple was pointed out. The Bystander was not surprised to find

around his house a high brick wall. A drunken man slept on the green grass outside, having come from the near-by inn. Somehow, the man, the wall, and the preacher seemed to sustain significant relations to each other.

The City Temple.

The mention of Mr. Campbell's name leads the Bystander away from the country lanes to the city temple and its work. On Thursday noon he heard Mr. Campbell preach. The usher seated him well up in front. Upon investigation he found that men only were seated in this section of the floor, and many of these were Americans.

The Bystander confesses that the spirit of the city temple is no longer democratic; that the good people there are being spoiled; and that the pastor himself is not saving it from a certain patronizing air. The ushers cultivate the Gladstone look, and have a bearing which indicates something of the pride of the showman who is about to exhibit the most remarkable Bengal tiger on earth. The spectacular effects mar the service. The temple was not full, and there was no apparent need of an officer at the door. The people who wished to speak to Mr. Campbell after the service were not many, and there was no need of a man in uniform to push people back when they would address the preacher. The Bystander did not have any unpleasant experience, but he saw a prominent preacher pushed away and roundly scolded by the man in uniform because he presumed to speak to the preacher. Herein comes in the meaning of the preacher, the brick wall, and the drunken man. What are preachers for? Are they so delicate and great as to demand police protection?

Mr. Campbell stood up, and, looking down at the men, adroitly gathered together in one place, and wondered why we had come. We shared the surprise, because the sermon was quite ordinary, and the music was fair. When he expressed his surprise that a congregation gathered every Thursday noon, he forgot one thing, viz., that for more than thirty years previously Joseph Parker stood there and preached. He forgot to say that the great Parker started, sustained, and established this Thursday service. The Bystander would not appear over critical, for he appreciates the great work of this great preacher, but he gives his impressions as they were made upon him during this visit to the temple. It is fatal to any church to become an exhibition. Then it ceases to be a force. Like an individual, it must be kept modest. The incongruity between the wall of defense at city temple and the fact that Mr. Campbell is now taking tourists to Oxford and Palestine giving lectures is hard to explain.

Tea and Oratory.

The Bystander was invited to attend a political meeting in a garden the other day. About 2,000 men and women assembled in a gentleman's spacious grounds. Before the meeting, he showed me his collection of orchids—one of the most complete in all England—and his vinery, under glass, where tons of grapes were growing purple under the July sun. The meeting was a protest against the government—a liberal gathering. We had tea and oratory. Chamberlain and Balfour were scored, and the people appealed to that the government might be overthrown. The conservatives are soon to meet their Waterloo. The liberal spirit is sure to win, and Parliament may at any moment be dissolved. The Boer War is the thorn in the flesh, to say nothing of the License Bill, the Education Bill, the fiscal policy, and the importation of Chinese into South Africa. Lord and Lady Aberdeen were present, and made addresses. The Bystander had his eyes opened as to democracy in England. He enjoyed it immensely.

Christ Church, Endfield.

On Sunday the Bystander preached in Christ Church, Endfield, where he met old friends. Almost directly across the street stands the old house of Charles Lamb. In this old town Elizabeth lived when a child, and Disraeli resided here for some time. Christ Church is a magnificent church, with a beautiful manse, surrounded with gardens. The music is about as perfect as could be. There is a large choir of boys, and the congregation chants and sings heartily. The church is built in the form of a cross, and is 110 feet long. The present minister, Mr. Jones, has been pastor for nearly forty years. Principal Fairbairn and Mr. Campbell had just filled the pulpit.

In the afternoon the Bystander addressed a large company of young people in the garden of the manse, where we also had tea. At six o'clock he preached again to a crowded church.

Americans are quite acceptable, as a rule, to these English audiences, even if they, the Americans, are accused of talking through their noses. Among the Americans here now are Dr. Bradford, Dr. Van Dyke, Dr. Dunning, Dr. Noble, and Dr. Goodspeed. Dr. Pierson is preaching for Campbell Morgan, and Mr. Yates of Liverpool will probably be called to Kensington. Dr. John Hunter, the famous Glasgow preacher, is leaving Weigh House Chapel, and returns to Glasgow. A man may be somebody in Glasgow and hardly anybody in London.

The attractions for religious workers here, however, are very great. Silvester Horne is regarded as one of the strongest men. Mr. Campbell has an immense following, and no one is more surprised than himself.

While in Endfield the Bystander enjoyed the hospitality of one of England's beautiful homes, that of George Spicer. The Spicer family have for many years been prominent in non-conformist circles. The Spicer Brothers are a wealthy London business firm.

Acorns From Three Oaks.

Aloha.

A Drowning Man's Memory.

In his warm and winning sermon this morning Rev. David Peebles related an incident of a faithful farmer who earned a fine home by honest industry, but neglected to register the deed which gave him title to it. Later on when seeking to record the instrument he could not find it. His discomfiture reached the ears of the rascal from whom he had purchased it, and he said in his infamy, "I shall get my farm back again for nothing. Falling into deep water and becoming unconscious before his rescue by a neighbor, the good man was taken to his bed where it seemed for a time as if the distracted wife would lose both home and husband. His first conscious words were: "Wife, go and get me that old book from the library." She thought him wandering in his mind, but gladly following any sign he gave of life again, she found in the old book the long-lost deed. When

complete consciousness and speech were restored he testified that his last remembrance before consciousness left him was of his placing of the missing deed. The incident was one of many in a winsome and tender sermon from the text, "Son, Remember!" The venerable speaker had heard the text more than 65 years before. It was the first which ever attracted his childish attention. The place and the preacher had faded from his mind, but the solemn words never. What a fountain of sweet memories a good old man's heart becomes. It seemed as if men must be good after hearing such a loving discourse and as if no one would dare go on piling up remorseful memories with possible eternal sting in them. Again we felt the blessing of a true church, the reward of determined effort at attendance, that work and weariness, the presence of some sickness in the home and the prospects of special duties in the week to come are not wise excuse for absence from the house of God. They who go regularly to church get the sweet surprises of unexpected spiritual food and comfort.

"Sometimes a light surprises
The Christian while he sings."

My Endeavor Question.

In our blessed little Endeavor meeting tonight the question was asked me, "How much weight should we give to the advice of our friends?" This is how I answered it: "We have two ears to hear with; one brain to judge, one heart to feel. We are to listen with respect to the counsel of Christian friends, but courageously compare it with the voice of God in our souls. Sometimes the crisp counsel of decided friends makes very clear to us what we ought not to do. Not that we are stubborn, but we do not mean to perish for lack of vision. After six happy years at Northfield, where I had more than used up all I learned at Oberlin Seminary in two years I longed to go to old Andover, Mass. But I had no money. I had not learned to tithe. I was asking Andover friends if preaching about Boston on Sundays would support a man while listening to Professors Park and Phelps through the week. Five agencies were thrust at me, all religious, all honorable. One from beloved Oberlin was fairly pressed by President Fairchild. A generous salary and travelling expenses for the congenial work of winning men and money for Oberlin from the churches of Michigan, which invited an Oberlin representative. Had the President commanded me I had gone. But there was a sacred and sweet reserve as he communicated the wish of the trustees. I told him, "The president of Oberlin has spoken, what does my friend, President Fairchild, advise?" He knew I needed more study if I would be a finished pastor and no one rejoiced more than he when Rev. Caleb Fisher, of revered memory, opened to me a door to the hearts of the Free church at Andover. So God gave me a parish in the sweet old town, and in the State where my mother was born, and I have always known how warm New England hearts beat under reserved New England manners. I broke for the West as an old cavalry horse would bolt at the call of a bugle, but not until I had learned that God will make his calls clear to an obedient heart. This personal acorn may reach some dear young Endeavorer perplexed as I was. Work on and wait. The light will come and you shall see that he who led Israel leads you. Don't run for a ranch any more than you do for a big pulpit. His guidance will be sure and safe.

Prune Picking.

The great harvest of this valley is now on. Saints and sinners will be on their knees under the trees. Sinners will swear at the hard clods, the greed of the middlemen, the low price of prunes. Saints will sweat and strive, but stick to their work and sing. They will find their way to God's blessing on an honest industry. They will live. "A little that a righteous man hath is better than the treasures of many wicked." It is good work in life to feed the hungry in any land with wholesome fruit. If there be a blessing on the grape, and there surely is or there would not be so much about it in God's book, there is also a blessing on the prune. Good men are looking for it and they will find. Saratoga's prune growers scored another victory over the saloon last week. All five of the supervisors combined to knock out the petition of an outsider to come in and rob us by selling a cent's worth of poor whiskey for a good dime. Another, more dangerous petition, was postponed two weeks. As election comes on we are wondering why eighty per cent of a sober population have to travel every little while to the county seat to importune men supposed to represent them, not to place over them in a dangerous business disreputable foreigners whom not one in five of us approve? Is this a republic. Is it a pure democracy? Ought not a town which in seventeen years have knocked out seventeen saloons be counted sincere in its opposition to them? If it be so short-sighted as to believe beautiful suburban residence regions can be built up without whiskey, ought it not simply for experiment's sake be left to that dry rot which rummies prophecy?

If any Pacific readers want to come and see the prune harvest, now is the time. The fruit never looked more beautiful. The prune plums are very sweet and wholesome. Ask the motor men on the Interurban, who help themselves. It is not called stealing to pick up what one can eat. But Aloha is glad his apricot trees do not border a car line. The autumn days and evenings, too, have a beauty of their own. There's a mosquito for each family, but one mosquito cannot wreck a united household. I happen to know that Mrs. Howard's cottage in Saratoga deserves the good things The Pacific and other friends say of it.

THE SPIRITUAL CONFLICT OF PAUL KRUGER.

[Not many of our readers see the British Weekly, and the few who do will be glad doubtless for the sake of others to see printed in our columns the excellent editorial, in the issue for July 21, on "The Spiritual Conflict of Paul Kruger."—Editor.]

Paul Kruger sank out of public sight during the last years of his life, and yet perhaps in these he was a more arresting figure than ever before. He did not cease to be a fighter when he left the field of war. He left it to engage in a sterner and more solitary conflict. He was always reading his Bible, and always, no doubt, occupied with the problem of the Old Testament, with the mystery of suffering. Looking through dim eyes he asked himself, Should things have ended so? What was the secret of the double downfall, the defeat of his country and of himself? Though he was old and weary, and though the sharpness of feeling may have been dulled, it is conceivable and even prob-

able that the long periods of solitude and spiritual struggle which marked Paul Kruger's youth were renewed with intensity in the years of exile and humiliation which brought his life to an end. These years were apparently passed in profound repose, but if it was repose, it was the repose of tremendous forces.

Only the basest and meanest natures will set Paul Kruger down as an ordinary hypocrite. He was not that, whatever he was. He believed in something deep and abiding. There burned in him the fire of faith and even the fire of fanaticism. He may have declined under pressure into paths of cunning, intrigue, and double dealing, but he did not lose his hold on the spiritual element in life. However sharp may have been the apparent dualism of his character, the influences that first shaped his powerful and rugged nature did not pass away. His extraordinary courage was manifested so often and in so many ways, that no one can doubt how great it was. He drank his cup of suffering not cheerfully—that could hardly be—but manfully and silently, retaining always a certain dignity. But one may well conceive that the struggle to retain his faith must have been tremendous.

For he had to face not only individual ruin, but the apparent ruin of his cause and people. It was not a little thing that he should die as he did, shattered in fortune, old, lonely, reviled, and despised. We may conjecture, however, that his personal misfortunes were the least part of his pain. To one who truly believes the destiny near him is so supreme that in hours of illumination and even in hours of twilight all affliction is light. But Paul Kruger believed that the cause he fought for was the cause of God. When he entered on the fatal war on which all was staked, he may have had secret mistrusts and terrors, but he concealed them. That cause he had worked for all his days. To advance it he did more than make use of events; he created them. He worked with bad elements when good could not be found. He was responsible for the final catastrophe by which his nation was overthrown, and the thought must have pierced his heart. Whatever estimates he formed of his own resources and the resources of Great Britain, there is no reason to doubt that he fully believed that God was on his side. He was not superstitious in the ordinary sense. He did not believe that he was a child of destiny, and that the stars in their course would fight for him. There was nothing of tinsel, nothing of the theater in this rugged nature. We may well take it for granted that when he fought for the last stake in the eyes of a wondering world, he fought as one who expected to conquer. His belief in victory was slow to disappear, but what must have been the bitterness of his spirit when he recognized that when his powers were most needed they were waning, that his expectations of help were disappointed, that the calculations of his adivisers were mistaken. The culmination of Louis Napoleon's tragedy was in the days before Sedan when he flitted about like a sad spectre with everything visibly lost around him, keenly aware of the irretrievable mistakes he had made, and of the blunders that were being committed before his eyes. It may well be said that a man who has gone through such a time has known pangs far keener than the pangs of death. So it must have been with Kruger. He could not have been in any doubts as to the frightful calamity that had befallen his nation when he fled from the sea of blood, and the tragedy of the cause must have been more thrilling than the individual tragedy.

Human suffering often leads to the shipwreck of faith. Sometimes it is the tragedy of the world apart from the individual—the horrors of earthquake, and volcano, and pestilence, and crime, and injustice, and war. Some natures say, Where is God? as they contemplate the desolation, and no answer comes back to them. In what may be called the unavoidable evils of life they acquiesce. But the avoidable evils stun their faith. The disappearance of faith often leads to a certain fierceness of philanthropy. Men, it is urged, are bound together in a closer and sadder brotherhood if they are orphaned of the Divine Father. Others never realize human suffering until it is their own experience. When it comes to them in its more agonizing forms it often extinguishes the lamp of faith. We have known men and women under the pressure of continuous personal misfortune, or after some overwhelming blow to the affections, cast away every remnant of belief in God. They became sore and inflamed by the constant experience of misery. But the most searching trial of finer natures is to watch the anguish of those near and dear to them. When faith survives that, it will survive anything. It was all put in a nutshell by the Berlin woman who said, "God is impossible, or my children could not starve." Sometimes, and perhaps often, individual selfishness is lost in a passion for a great cause to which life has been devoted, and when that cause is overthrown, the faith that is bound up with it disappears.

We do not know how Paul Kruger constructed his theodicy, how he continued to believe in spite of appearances in the eternal righteousness and the eternal love. What we know is that he went on believing, and that he died in faith. What were his spiritual exercises? Did he ask himself whether his ruin was the result of his own sin? If he did, he inquired wisely, for though few things are more sickening than the pharisaism which professes to discern the vengeance of God in the sufferings of other people, it is always well to ask whether great checks and misfortunes and failures are not the result of our own misdoing. True, the thought may become morbid. Keble and Newman had to rebuke Pusey for regarding the death of his wife as a punishment of his own transgression. Our Lord himself condemned those who saw a divine judgment on an exceptional sin in the death of those on whom the tower of Siloam fell. The suffering of Christians is not in a true sense punishment, not the award of a righteous nemesis in the way of retaliation, but it may be a warning. More often, however, it is sent as a development and education to the nature. A little child is born, lives a brief time, and dies. Is this a waste of pain and life? Even in the darkness that surrounds us we may often see that it is not so. That little child did not live in vain. Its life has enriched and enlarged the hearts of its father and mother. New forces of pity and tenderness have been started in the world, the influence of which may travel very far. This is, we are persuaded, the true explanation of much the larger part of the pain which comes to Christians. But as we have said, Paul Kruger had more to explain. What was the reason of that final catastrophe by which his power was overthrown? Had he been through his life raising a scaffolding which was to perish, and not building soundly upon the firm rock? It must have cut him to the quick that his people were stripped and wasted. Had they been fighting for unrighteousness under the displeasure of God? It is well not to distrust the particular

cause we are fighting for, but to measure it constantly by the standards of righteousness and truth. So far as it is righteous, it must prevail. But this essential element of righteousness is often sadly entangled with false and sordid issues. Call back the great names of the past, the names that are fragrant and sacred among us, and while we see that they fought well for what was noble and enduring and divine, they fought also for much that was not of God. We make our errors by confusing the essential and the true with what is accidental and false and the temporary overthrows that come to the prophets of righteousness and the work on which they have spent their strength are opportunities for the welcome of new truth, for new and great and hopeful beginnings. Did Paul Kruger realize the earthly elements of his contentions when he was cast headlong from his power?

We cannot tell, but we may be sure that he did not abandon either his belief in God or his belief in the ultimate and mighty resurrection of his own people. His eyes were long familiar with death, with war, with ruin, with calamity in every form. He had seen wonderful and even miraculous restorations in the past. He done his part in calling his kindred from their graves. We may be sure that the stout-hearted old man did not accept the defeat as final. The day would come, he thought, when his foes would be driven out of the land they had captured at such cost. Are we sure that he was mistaken? Can we lay political and patriotic prejudice so far aside as to estimate calmly the possibilities of the future? This may not be possible for us, and yet in the eyes of many the course of events is ominous. There is no doubt, we are told, a great demand on the part of Natal for Chinese labor, and manifestly employers cannot have too much of it at the price, and under the restrictions which are in force at present. South Africa, if its present rulers have their way, will be no country for a white man, but the Dutch population will remain, and amid the welter they will perhaps assert themselves and become dominant again. Who can tell? A very little time and everything may change. But if there appears a possibility in the eyes of far-off observers of the extinct republics regaining all and more than all they have lost, we may be sure that to the view of the dying exile the future held in it hope and promise. The heart can live if there is even a chink of blue in the heavy sky, and to Kruger there was more than a chink. However this may be, he was always reading in the Old Testament, and he found there that the wicked flourish before they are destroyed.

The Christian under all circumstances, even though visible signs are against him, is to go on believing, and the revelation of suffering given in the New Testament is to be the anchor of his trust. He is to say, Though he slay me, yet will I trust him, for thou wast slain and hast redeemed us to God by thy blood. Throwing his arms round the cross, which is at once the consummation and explanation of suffering, he may wait in peace for the long postponed justice of time, for the new order, which lingers, but comes.

Los Angeles is reported to be about to do away with her street watering carts and to use oil in future to lay the dust in the streets. It is claimed that one treatment will lay the dust for a year. It is not stated what will lay the smell.—St. Louis Christian Advocate.

PACIFIC GROVE CHAUTAUQUA ASSEMBLY.

H. N. B.

This year marked the Silver Anniversary of the Pacific Grove Chautauqua Assembly and many of the events were colored by it. The anniversary exercises were held on Monday of the second week in the Assembly Hall and in the "Old Parlor" across the hotel plaza where twenty-five years ago, about a fire of pine cones, the organization was formed. Like the first Chautauqua, this also, and five years after the first, grew out of a State Sunday-school convention and Rev. H. H. Rice, now in heaven, and Dr. M. M. Gibson, also in heaven, were actively instrumental. It seems that these two Sunday-school leaders had induced Chancellor Vincent, who with Lewis Miller had conceived the first Chautauqua, to come to the coast for a great Sunday-school convention in the Yosemite Valley in 1879; but as the plans matured the distance and inaccessibility of the valley led to a change of place and what is now Pacific Grove, was chosen. While the convention was in progress these brethren, with Joseph Cook, the great Boston lecturer, and some teachers of the State Normal School, notably Mrs. Myrtie Hudson Wagner, Miss Lucy M. Washburn, Miss Mary E. B. Norton, Mrs. Arthur H. Washburn, in conferences, and having heard of the Eastern Chautauqua, induced Dr. Vincent to organize the Pacific Coast Branch. Mr. David Jacks of Monterey encouraged the project with his interest and his money and proposed Dr. C. C. Stratton, then at the head of the University of the Pacific, for the first president. Afterwards Mr. Jacks sold to the Methodists the land of Pacific Grove for a retreat and Chautauqua has had its home there ever since. The institution is undenominational, but the three presidents—Dr. Stratton, Dr. A. C. Hirst and Dr. Eli McClish—have been successively in charge of the University of the Pacific. The first secretary was Miss M. E. B. Norton of the Botany department of the Normal School of San Jose, she was followed by Mrs. M. H. Field, well known for many years for her writings, and the present efficient secretary is Mrs. E. J. Dawson of San Jose. The energetic Superintendent of Instruction for many years has been and is Dr. Thomas J. Filben, who is also moral superintendent of the Grove. Testimonials in the form of beautifully bound souvenirs were given to Miss Norton, Mrs. Dawson and Dr. Filben, expressive of the appreciation of the Assembly. Among those receiving tender mention who have passed on were Dr. H. H. Rice, Dr. R. R. Bentley, Dr. J. H. Wythe, Prof. H. B. Norton, Dr. Sinex and Mr. A. S. Evans. Kind words were also spoken concerning the scientists of the Assembly for many years, Dr. J. S. Anderson, the Marine Botanist, of Santa Cruz, and Prof. Josiah Keep of Mills College. A memorial cypress tree was planted in the Park with a hermetically sealed glass cylinder bound to its roots containing the names of the officers of the Assembly. A vesper service arranged by Joseph Cook and Dr. Vincent, and used at the first Assembly down by the bathing beach on Sunday afternoon at five o'clock with the music of the waves for accompaniment was reproduced with a large gathering to participate. The anniversary address was made by Dr. McClish. A tender hour was the vigil memorial service in the "Old Parlor," led by Joel and Hannah Bean of the Friends' Society, in which all the workers took part including Dr. and Mrs. Alden and other "Old Chautauquans," Miss Rebecca K. Smiley, the Quaker preacher, sister of Albert K. Smiley of Lake Mohonk, was also present.

The platform of the Assembly was made brilliant by the presence of Dr. Newell Dwight Hillis of Plymouth church, Brooklyn, Captain Richmond Pearson Hobson of Santiago fame, now one of the most popular lecturers of the day, Dr. Stanley L. Krebs, a specialist in Psychics, Rev. H. H. Bell, D.D., who has just returned from the Holy Land, Bishop Harris of Japan, Dr. George B. Smyth of China and others. Dr. Hillis spoke on "The Message of John Ruskin to the Twentieth Century," and delighted the largest gathering of the Assembly. It was a rare treat to listen to him and he will have a warm welcome when he returns in future years. Some said it was the greatest lecture ever given on that platform, which was saying a good deal. Captain Hobson spoke on "The Mighty Mission of America" and "The American Navy." He is certainly one of the great platform men of the day. His manners were faultless and his altitudes of thought high and Christian. He is a man with a noble vision. Dr. Krebs is a minister of the Reformed church, who has made psychical phenomena a study. He came highly recommended and blended jest with earnest, leaving some fertile seed thoughts as to both the value and the danger of psychical studies. His last lecture on "Fear and Worry, the Two Snakes in Eden," was the best of all. The Forum hour, which is an open hour after a sober, timely theme there has been presented, discussed "The Russo-Japanese War, "The Citizen's Alliance," "Woman's Work in Civic Art," "The Needs of the Indians," and other themes. The half-hour of morning devotion each day in the old parlor led by the best the grove afforded, were the morning prayers of the Assembly and were sweet and precious. The Bible work each day at two o'clock, conducted by Dr. Bell, was able and much appreciated. The music was of a high order. There were two concerts and an evening by the Claflin colored students. It was remarked by one who had often been there that the quality of this Assembly was equal in all respects to that of the parent Chautauqua, though of course not so extensive. The managers are looking forward to a larger auditorium to provide for the demands of the growing work. The anniversary banquet was a notable affair. The tickets were limited to one hundred and the decorations were a marvel of silver beauty. The after dinner speeches were appropriate to the anniversary occasion. The large share of the credit is due to Mrs. E. H. Folger of the First Congregational church, San Francisco, assisted by the other ladies of the committee.

THE CHURCH AND THE CHILDREN.

[Notes on one of the lectures by Dr. Meredith at the Summer School of Theology, Pacific Seminary, Berkeley. Furnished by the Rev. B. F. Sargent.]

Every revival has been followed by a fresh interest in childhood. This has been true in art, in literature and in the kingdom of Christ. The age in which we live might be called the children's age. Religion, art, and even humanity are known by the interest shown in childhood. The church manifests this interest by the Sunday-school. There is no brighter or more hopeful sign of the times.

In Bethlehem was born not only a man, but man—the new starting point of a redeemed race.

Every child born in the world has an inheritance in Christ. If by its relation to the first Adam it lost its inheritance, by its relation to the second it gained it again. For proof of this we need but to turn to the 5th chapter of Romans and hear Paul declare that Adam was the type of "him that was to come" and, that as by the transgression of Adam, judgment came upon all men to condemnation, even so by the righteousness of Christ. The free gift came upon all men unto the justification of life.

We all believe that infants, provided they die in infancy, are saved. Man is a tripartite being, consisting of body, soul and spirit. So three powers are within him, God, mind and self. In all three departments life is embryonic—a spark, but real and genuine of its kind.

This is as true of the spiritual as of the physical. We know that the little life must be nourished to grow. This is equally true of every form of life, spiritual and mental as well as of the physical. This is the work of the home and of the church. The law of every child's life is to acquire by absorption and growth. We are born very little, we grow a great deal. We are not born men, but grow to be men.

Heredity is not so large or so decisive as we think. Children resemble their parents because they are brought up with them.

Three great factors enter into the problem of child culture. First, the infant mind is empty, unoccupied, a vacancy, which the Christian mother can fill as she wishes. Second, the infant mind is plastic. In a museum you may show an ignorant man a piece of rock pitted with rainbows and marked with bird's tracks, and you tell him that those marks were not made with any tool guided by human hand, but were made by the falling rain and wandering bird. He will say: "I am not such a fool as to believe that stuff." But you satisfy him when you explain that it was done when that rock was young. Third, the child matures slowly. It is not so with other young life. The puppy has become a dog in six months and you cannot then teach him tricks. The horse must be broken within three or four years or not at all. We have five or ten or fifteen years to mould the child and to make out of him whatever we please. With these three facts, cannot the Christian church and the Christian mother prevail over the little child which was born of the old Adam, but renewed of the new? The mother of love is stronger than the mother of blood.

The divine Christ has the advantage over the old Adam, and the gateway of Training over the gateway of Birth. How may we hope to train the children who belong to Christ for him. Receive the children into the church and bring them up within the church. This the early historic church did and prevailed until the falling away, when they were shut out of the church to the detriment of the church and of the children. It is time to remedy the mistake. Let the question be not whether a child shall join the church, but whether he shall withdraw himself from it and turn his back upon it.

We may have to revise methods, but it will pay to do so for the sake of the children and for the sake of the church.

Thus will be answered the question, How shall the church secure its growth? The former method of revival meetings is, save in exceptional cases, passing away, and the church is turning away from that method to that of training. This was the method of the early Jewish church, of the early apostolic church and alone fills the demand of modern psychology and pedagogy.

There will still be decisions for Christ and the beginnings of faith, but it will be in the line of training. Already is it come to pass that the great majority of additions to our churches by confession are from the ranks of the children.

Yet this is a time of transition. The old has lost its power, the new has not yet come into its power. So some are sad when they ought to be glad, for their eyes shall see a great ingathering of children into the church.

Every life young and tender has its natural protection about it. The blade of wheat has the protecting sheath and the kernel of corn the protecting husk. The Sunday-school is the natural soil for the spiritual life of the child and the church its natural protection. Here also is the place for the child's education and activity. Make the children all Christians and you have solved the temperance question and all other questions.

The revival system is not suited to an age of education, but here is an institution in our midst admirably fitted for this work. Enlarge the scope of the Sunday-school, make more expansive the welcome and training of the church, and we shall thus train up in the very next generation an army of men and women who shall be strong in the Lord and in the power of his might.

A VICTORY IN SABBATH DEFENSE.

I. R. B.

An instructive victory that should lead to many more, was won, in July by Dr. Wilbur F. Crafts, superintendent of the International Reform Bureau, at Council Bluffs, Iowa, where, between Chautauqua engagements, he saw the announcements that companies of the Iowa and Nebraska State militia would give sham fights on two successive Sundays in a park near the state line. It was too late to stop the first fight, but he appealed to the governors of both states to prevent the second violation of the spirit, if not the letter also, of the Sunday law of companies organized to defend the laws. He prompted local business men and pastors to support his appeal, but before any of these, except one from the president of the pastors association reached Governor Mickey of Nebraska, he made the following reply, which should be urged as a precedent upon the governors of every state whose militia are being used to break down the Sabbath: "I have called the attention of the Adjutant General to this matter, and he will see that no more Sunday sham battles are given by any department of our state militia." If such a victory, not only stopping the Sunday fight, but fixing a future policy for the whole state, could be won by two letters, it ought to encourage courteous protests all over the country against all forms of Sabbath desecration, many of which could be stopped by like effort. Not alone in the military and political field, but also in the case of railroads, ball clubs, parks and shops, which often need only "the arrest of thought" to turn them from the attacks upon the day of rest and worship.

Foul literature, more harmful in summer leisure hours than any other time, could also be cleaned out of any town or city by concerted protests of pastors and parents, quietly made on the assumption that such literature is sold without knowledge of its character. One person who knows the laws and knows human nature has often cleaned a city in a day, or week of those periodicals that are generally excluded from the railways, which is certainly not too high a standard to urge upon reputable newsdealers. Obscene pictures, foul bill boards,, and many forms of gambling also can be removed easily from the path of our imperilled youth by even an individual effort, without waiting for a constitution and by-laws.

The church is relying too much on saving the world by meetings, which are meals, that should be followed by the real "service." The man who said, "It's working between meals that's killing me," suggests by contrast that it is by working between meetings that the church must fulfill its great mission, to make a "better country" here and now.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Topic: Standing Alone for God. Rom. viii: 31-39.

We sometimes describe a missionary as one sent of God using the force of the Latin derivative, but we might truly also designate him as one who stands alone for God. There are times in a missionary's life and in pioneering work from month to month when he is the sole representative of the Christ and the truth he is proclaiming. Alone among a people of pagan beliefs and pagan practices, alone among idolators, alone lifting up his light amid a continent of darkness. The true Christian anywhere who is looking toward the heights is often much alone in this world of low ideals.

To all the assuring words of the Apostle Paul are like reinforcements on a hard fought field. They remind that the Christian alone is never alone. In standing for God he merely reaffirms that we stand close to God and therefore at near quarters with an infinite ally. No one knew better than Paul the strain of a solitary mission. The greater portion of his life was spent on the frontier. He was a gospel scout and pathfinder from the outset of his career until its close. All the loneliness, the peril, the anxiety, the friendlessness of such a calling were his constant lot and yet he felt not bereft, the "standing alone" made the one infinite Friend gloriously close and near. Hear him as he confidently cries: "If God be for us who can be against us?" "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died. Who shall separate us from the love of Christ?" And then hear him as he proceeds to say in splendid climactic confidence that he is persuaded that nothing can separate him—no loneliness, no peril, no suffering, nor life, nor death, nor angels, nor any other creature, from the love of God which is in Christ Jesus his Lord. He can stand alone because Christ stands with him.

Such reassurance makes loyalty to a lonely spot not only possible, but a joy. It makes us feel that we too can do it. Emerson tells us that when he sees or hears of some noble achievement of the human mind or genius he thanks God that he too is a man; and so all Christians may take heart; we too are followers of the same Master, Christ.

It is a privilege to be called to stand alone for God. The simple fact that we are so with the right is an opportunity to influence others our way. There is a chance to be a hero in the call. Moses was called to stand alone at the court of Pharaoh, but did he not a thousand times rejoice that he had the opportunity. Joshua was alone in the spirit when he stood in old Schechem amid the people and bid them choose whom they would serve, "but as for me and my house," he said, "we will serve the Lord." Daniel

stood alone when he refused to partake of the king's meat and wine, but it secured for him his high place even at the same king's court. The world is a Nebuchadnezzar's court and every Christian Endeavorer a Daniel at it. Every advance of the world spirit is a challenge to a noble stand. Its most common plea is, "Others conform, why not you?" Others are shrewd, cunning, deceitful, others "look upon the wine when it is red," others play the races, do their own pleasure on God's holy day, others are covetous, they make it pay, the end justifies the means, why be singular? "Others do it" has lured more souls to hell than almost any other argument. See here my hesitating friend! Let no whisperer deceive you in this. The very moment that plea is made is your God-given time for winning a great victory. If then you stand alone and stand on your conscience, stand a noble solitaire for God, you will be on the sunlit heights of moral grandeur.

So near is grandeur to our dust
So near is God to man.
When duty cries aloud, Thou must,
The youth replies, I can.

It is stuff to stand alone that makes a true soldier, whether at picket duty or on the firing line. It requires courage of the highest rank, but isn't it worth while to be a soldier, to develop such a great heart? No true man cares to be merely an echo. Each man has his own song to sing on the march of life, each his own part in the life symphony of the ages, and he can only contribute it by standing alone.

Dare to do right, dare to be true;
You have a work that no other can do.
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Only by standing alone can one be sure of God's help. He designed each for his own work, and he will help only such as carry out his plan. There is a spirit of good in the world and a spirit of evil. God is always for the good and against the evil. We can see therefore how to have God for us we must stand for God's side. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry; the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."

One man with God is always a conquering force. It is better "to walk with God in the dark than travel alone in the light." God honors a brave stand for duty, principle, truth, and rewards it with his own divine support. He always has his angel nigh at hand. Some one says "a Christian who stands alone for God is like a banner which moves alone—but an army follows"; and everybody knows that there is that in stout championship of a good cause by a single individual which influences others to adopt it. Often in a time of religious interest, one man's firm choice of Jesus Christ has led to a great revival. We never are nearer right nor nearer our best interests than when we make an out and out stand for principle.

The recently published Parliamentary paper giving the figures in regard to pauperism in England and Wales is a disquieting document. It is startling to find that in the height of summer, when work is supposed to be easily obtainable, and at a time, too, when the government is engaged in endowing the drink trade, the "paupers" in receipt of relief should number 136,413 in London alone, and in the rest of the country 732,715, an increase of nearly 22,000 in the twelve months. That these figures include no fewer than 104,263 insane persons is very startling, as it bears out the theory that the increase in the nation's drink bill is invariably accompanied by a corresponding development of insanity. Certainly in face of such documents as this the outlook is not a very cheerful one, and the fact should cause those to hesitate who cry to Parliament rather than to God.—London Christian.

Church News.

Oakland, First.—Seven persons were received into membership Sunday.

La Canada.—This church gives Pastor Anderson a vacation, omitting for the time the preaching services.

San Francisco, Bethany.—Seven Chinese were received into membership Sunday, six of them on confession of faith. Four Japanese were received also, and five Chinese children were baptized.

Oakland, Fourth.—The service last Sunday morning was in commemoration of the anniversary of the sailing of the "Mayflower," a sermon appropriate thereto being given by Rev. F. H. Maar, the pastor.

Los Angeles.—On August 7, the First Church of Los Angeles received twenty-seven. The membership is now 1,300. Rev. Wm. Horace Day has returned from his Eastern vacation, which was of unusual interest.

Los Angeles.—The Eastside church is being supplied during August by Revs. S. C. Austin, D. Lloyd Jenkins, H. Meyers, and Frank Scott, all of whom are members of this church and congregation. Mr. Forbes and wife are spending their vacation at Catalina Island.

Pasadena, Lake Avenue.—Pastor Emerson and family are passing August in San Gabriel Canyon. The pulpit was supplied on the 7th by Miss Tuthill, who spoke on the "Quiet Hour." Next Sabbath Rev. Thomas Hendry of Los Angeles will conduct the morning service. A vesper service is held by the Christian Endeavor in place of an evening service, while the church occupies the school hall, as there is no means of lighting it. The new church building is progressing.

Buena Park.—Sunday morning, August 7, being the third anniversary of Rev. O. L. Corbin's pastorate, a special service was held. A good congregation was present to hear the special music and carefully prepared sermon by the pastor. Despite the fact that sixteen families have moved from our church and vicinity during the past three years we are not discouraged. We who are left feel the importance of being more active in the work for our Master Our Sunday-school is doing remarkably well, with six consecrated workers as teachers. Mr. Corbin has done an excellent work in this place, and our prayer is that God's blessings may rest upon him and the church.

Redwood.—A church banquet was held in the parlors of the church last Tuesday night. About fifty people sat down to the tables. The subjects discussed were: "The Church and the Young Man,"

"The Church and the Stranger," "The Church and the Boy Problem," "How Can We Help the Sunday-school?" "How Can We Make the Mid-week Meeting Profitable?" "Missions and the Church," "How May We Become Interested in Our Church Work?" "Are the Trustees Responsible for the Finances?" "Does the Ladies' Aid Society need Any Assistance?" The object was to bring the work and problems of the church prominently before the people. It was a successful affair. The pastor returned from his vacation last week. He spent a portion of it in Siskiyou County fishing on the McCloud River, and incidentally preached to the lumbermen at Algomah, and organized a Sunday-school. He also spent a Sunday at McCloud, and visited the union Sunday-school there, which is ably superintended by Mr. J. H. Ansell, who was identified with the Guerneville church for a number of years.

Notes and Personals.

Rev. J. J. Staub of Portland, Ore., will speak at the meeting of the Congregational ministers of San Francisco and vicinity next Monday on "Congregationalism in Oregon."

The Rev. C. W. Hoag returned to Oakland last week, and with his wife and boy departed soon to some place in the country. It is reported that Mr. Hoag announces it as his intention to retire from the ministry and to take up some other work as soon as his health will permit.

The Rev. William Rader, since his arrival in London, has preached three times in the King's Weigh House church, of which the famous John Hunter of Glasgow was pastor recently. During August this church is supplied by Dr. Reuen Thomas of Boston. This is one of the great churches of London.

Rev. Oscar H. Kraft, the dean of the German Department of Chicago Theological Seminary, called at Congregational headquarters in this city last week. Professor Kraft is visiting the German churches on this coast, and he went from this city to Fresno. He reports the German Congregational Church in Portland as being in good condition. The membership numbers 200, and they are arranging to build a new house of worship, which will cost $6,000.

The Pacific Theological Seminary begins its new year on Tuesday next. Dr. F. K. Sanders, dean of Yale Divinity School, is to deliver the opening address. The exercises will be held in the First Congregational Church of Berkeley, at 10 a. m. All those who have heard Dean Sanders at the sessions of the recent summer school will consider themselves fortunate in being able to listen once more to his wise and weighty words. The exercise will be open to all. The friends of the seminary are invited to attend.

There were 103 regular attendants at the Pacific Seminary Summer School of Theology. Of this number, 32 were Congregational ministers and 27 ministers of other denominations—Presbyterian, Baptist, Methodist, Methodist South, Christian, Reformed, Episcopal and Unitarian. There were thirty-four laymen and women. The thirty-four laymen included one state secretary of the Sunday-school, two Sunday-school superintendents, and fourteen teachers. Thirty of the ticket-holders attended exercises of the University Summer School, and twenty university students attended the seminary lectures.

Oregon Letter

Mr. George A. Capen, from Sacramento, Cal., treasurer of the California Sunday-school Association, worshiped at First Church Sunday morning. He found two old friends in the church in the persons of Deacon and Mrs. Stephen G. Smith, formerly of Sacramento. Mr. Capen was superintendent of the Sunday-school of the First Church, Sacramento, for a time some years ago, and is known to be an enthusiastic Sunday-school worker. This is his first visit to Oregon, and it is needless to say that he was not only delighted but surprised at what he saw.

Dr. and Mrs. House are basking in the cooling shadows of Mt. St. Helens, as the guests of Dr. Henry Waldo Coe and wife, who own extensive copper properties near its base. The road thither is quite rugged for perhaps fifty to one hundred miles, almost wholly through the virgin forest, after leaving public transportation lines. But the hardships of the trip are not to be compared with the benefits to be derived from it. In this copper mining region, extending over a large area, destined, before many years, to be an exceedingly important mining center, not only on account of the great production of copper, but of gold and silver, nature has manifested herself in some of the wildest moods imaginable in this region. Dr. House will have an opportunity to add largely to his already fine collection of lantern slides for stereopticon work. He will resume his church work on August 21.

Inland Empire Letter.

By Iorwerth.

Rev. G. R. Wallace, D.D., has returned to Spokane after a month's visit at St. Louis and other points. He preached last Sunday morning on "Religious Impressions of the St. Louis Exposition." Rev. W. M. Proctor and wife have arrived at Spokane, and he has begun to act as pastor of Plymouth Church. The young pastor and wife have made a very favorable impression, and the prospects are bright for a fruitful ministry. Rev. John H. Prentis of Hillyard is spending his vacation mainly with his parents at Detroit, Mich., and his pulpit is supplied by Rev. W. A. Gerrie of Open Door Church, Minneapolis.

Rev. Austin Rice of Walla Walla is spending his vacation in and around Boston. His pulpit was supplied during July by Rev. R. T. Cross. There will be no preaching services during the month of August.

Prof. W. D. Lyman has been canvassing Eastern Oregon and Southern Idaho in behalf of Whitman College. He preached last Sunday morning in the Presbyterian Church of Pendleton, and in the evening he spoke in a union service to a large audience on "Christian Education." The two Methodist churches and the Presbyterian and Congregational churches of Pendleton have arranged to hold union services for six Sunday evenings. The church at Pendleton is being thoroughly renovated and transformed in appearance. It is being painted outside, and papered and woodwork painted inside. Improvements are also made on the parsonage. All will cost about $1,000.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson VIII. August 21st.

Elijah on Mt. Carmel. 1 Kings xviii: 30-46.

Golden Text: "If the Lord be God, follow him" (I Kings xviii: 21).

DAILY HOME READINGS.

M. Elijah's Challenge (I Kings xviii: 17-29).
T. Elijah on Mount Carmel (I Kings xviii: 30-46).
W. A Solemn Choice (Josh. 24: 14-24).
T. The Answer by Fire (II Chron. vi: 40-vii: 3).
F. A Prayer for Help (Isa. xxxvii: 8-20).
S. The Folly of Idolatry (Isa. xliv. 9-19).
S. The Living God (Jer. x: 1-11).

INTRODUCTORY.

Elijah had come back to face Ahab and the consequences of his share in the long-continued drought. The meeting of the two was only an aggravation to the proud and sullen king, who, though humbled in a sense, was still stubborn and defiant. Baal, supposedly the great "Nature-generator," had failed miserably to break the famine by the sending of rain, yet Ahab would not swear allegiance to Jehovah. So let there be another test. The prophet challenged the whole aggregation of Baalitish priests to a remarkable contest on Carmel's peak. It was a bold thing to do, but Elijah knew the source of his power.

EXPOSITORY.

Vs. 30-39. It was a piece of biting sarcasm when the prophet told the priests of Baal to call louder to their gods, as possibly they were taking a nap, or were oft hunting. After many hours of ineffectual effort to bring the fire down, the priests were compelled to admit failure. With the thought of a united Israel in mind, just as it was before the revolt under Rehoboam, and as it might be again, Elijah reared, or rather repaired, his altar of twelve stones, symbolical of the twelve sons of Jacob. The hollow place was filled with earth, the wood was arranged, the sacrifice, cut in proper form, was laid upon the wood. Around the altar he had dug a trench. That there might be no ground for charges of fraud he had everything thoroughly drenched with water, the trench itself running full.

When Elijah prayed to the God of Abraham, Isaac and Jacob, how it must have moved the hearts of the people! To get back to the worship of Jehovah must have been as pleasing to the masses as it was to the prophet himself. Only trouble and disaster had been the portion of Israel since she had turned after idols, and a change of policy would surely have a wholesome effect. In all the circumstances of the drought, and now in the incidents of the test on Carmel, Elijah had been thoroughly consistent. What he had done was as the representative of God and not in accordance with his own impulses and passions. And that was an important element in the final result. As Jehovah had outmatched Baal in the matter of the drought, so he outmatched him in the test by fire. In terrified awe the people fell to the ground, crying, "The Lord he is the God." Baal had proved himself no god at all.

Vs. 40-46. Elijah gives orders as though he were king. By the force of his personality as well as by the stupendous success, crowning the test with the false gods, he was in a position to take the initiative at that critical time. The death of the priests was not an act of cruelty. It was for the good of the nation. Hundreds of gyrating, loud-mouthed, fire-worshipping priests could do, as they had already done, much harm in Israel. It was expedient to have them out of the way.

That done, and the heart of the king turned once more in the right direction, Elijah was justified in praying for the much-needed rain. That little cloud, beheld by the prophet's servant (who, according to tradition, was the widow's son whom Elijah had raised) was a good omen. By accompanying Ahab to his home Elijah showed his loyalty to the king. It was the promise of continued assistance in whatever work of reformation the king might desire to carry on.

SUGGESTIVE.

1. God's truth challenges the closest scrutiny. It will stand the severest tests.
2. God had led Elijah to that point, and was therefore morally responsible for the outcome.
3. "The people formed the jury, the case was tried before them all, and the verdict was against the leaders of the false religion."

Co. & Do.

Polly bounced into the study, her eyes shining, her pigtail, at least the end of it, an animated curl, every hair of which twisted in the opposite direction from its neighbor; her mouth open all ready to put forth volumes of information, in fact, as you can imagine, a pretty very-much-in-earnest girl of ten might look when she wanted an all-alone interview with her "Old Pop."

Mr. Kemp was just old enough and childish enough to enjoy being a comrade for this little girl of his. She laid no plans which did not include papa. His advice was always asked, and it did seem as if the less important the plan, the more consultation and advice it required. When Polly said that, papa stood up and recited,

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land."

"Now, papa, this isn't one of the small ideas, this includes—why I want to make a company, you know, something like Hamilton and Co., the big store, or French & Co., the factory, only this will have to be Co. first, because we shall be two, and she is only one. It will be Berry & Co., or no, I mean it will be Co. & Berry."

Papa just leaned back in his chair and laughed. "Well, that is a new way of putting it. Now who is the Co.? Are you going to keep that part a secret, or may I guess?"

"O papa, its Dora Berry. She tumbled over a blanket she was carrying upstairs. Her mamma doesn't go up and down stairs much, and the blanket was folded, but it slipped some way, and got under Dora's feet and she strained her leg and she can't do anything with her feet, just sits still and reads and looks out the window and—I've got a plan."

Papa looked thoughtful. "Couldn't we have it Co. & Dora?"

Polly danced and clapped her hands. "Co. & Do., just the thing, isn't it splendid? Co. & Do."

"Yes; now sit right down here and tell me what the work of this especial firm is going to be. Is the Co. to furnish the money and the Do to furnish the do?"

"That's it exactly. You always could solve the puzzle first. I'll tell you all about it." She settled herself on the arm of Mr. Kemp's Morris chair, put her feet on the edge of the bottom drawer in the desk—it was always open a little way—threw one arm round papa's neck and leaned back for a comfortable talk. "I want to do missionary work, and Dora wants to do missionary work. I never have, and neither has she, and we thought we'd rather not say anything about it till we had tried, because we might be failures. We want to get the money and then turn it in at the end, as our contribution, you know."

"Yes, I like that plan. You mean to earn it yourselves?"

We want to, but we haven't any capital. I've read all about other children who can do things, and how they save pennies, and how they do without things, candy and peanuts, and then some sell papers, and some sell perfume, and some get folks to take soap, and O, such a lot of things; but to sell things you have to have money to buy them, and Dora couldn't sell any way, because she can't go anywhere now, and we have talked over everything, and—she can crochet. She is going to teach me."

"Would she teach me?" was the pathetic query from the depths of the Morris chair.

"My, wouldn't you look funny with a hook in your hand trying to make a shell on a piece of work in the other hand?" and Polly giggled at the vision in her mind. "Your glasses would fall off, and you would drive the hook into your finger. I know how it is because I've had experience," she added with a laugh.

"Experience with glasses?"

"No, indeed, with holes in my fingers."

"Well, what next?"

"We're going to make sachets!"

"Satchels!"

"No, sachets."

"And what are those things, may I ask?"

"Smelly things. It's this way. It takes

silk and ribbon and powder. We've reckoned it, and we can sell them for ten cents apiece. Dora is going to work lots, and I am to learn, and when I get used to it I can work pretty fast, and I am going to take a boxful down to the church supper and sell them, and I am going to ask my teacher at school, and I am going to ask all the neighbors, and—couldn't we put an advertisement in the "Epworth Herold," or the "Advocate," or our own paper, and then people outside would send for them and we should have all we could do. It's most time for people to begin work for Christmas."

"What is to be my part?"

"I've found out everything. I've got a paper here, because I didn't want to tell you things I wasn't sure of. Here it is. I set it down in columns. This column is the cost, and this column is the profit; that is, if we sell."

"You have the profit, but where is the loss column?"

"Why missionary work never fails, does it?"

"Never," was the emphatic reply. "You will not need a loss column. If there is ever a suspicion of failure the Company will make it success."

"I know you would, papa, but it isn't going to fail. How can it when the cost is less than the selling price? We buy the silk in quantity, and the ribbon by the piece, and the powder in quantity, too. Will you furnish the capital to begin on?"

"You must explain to me these items on your paper. Business is business. No man puts his money into anything until he has looked the ground over thoroughly."

"The silkotine is five cents a ball. We can get it in all colors, but we think to have it white, and pale blue, and corn color, will be best unless some one orders other colors. One ball will make three. We get the silk by the box, and so get one ball extra, and there are three extra sachets to begin with costing nothing, all clear gain. We buy the ribbon by the piece, and the powder by the ounce. The ribbon is number one, and the powder we are to get is violet, because most people are fond of that odor, and it isn't so strong as other kinds. We thought we would start with one dollar if—if you would only—"

"One dollar! I'll give you five dollars, and yet, when you have doubled that, I'll give you another five to put with it."

Polly sprang from her seat, stood with clasped hands and wide open eyes staring at her papa an instant, then she flew at him. "O, pop, will you, will you? I knew you would. I must go right over and tell Dora." She started for the door, but turned back a moment. "Papa, Dora hasn't any papa. I wish if we are to be a company that I could—"

"Instead of being president of the company, you mean for me to be the papa of it? Well, I'm willing."

Polly had to laugh at the funny idea as she closed the door.

When Mr. Kemp thought about the matter he began to hold conversation with himself. "Great scheme that. Company & Do. I'm the silent partner. So Polly thought Co. & Do would make Dora too conspicuous. Well I think Co. and Do is better, and only a difference in pronunciation, too. I must be the first customer. I'll order the first dozen. Put 'em in this drawer, can't I? Mr. Maywood must take a dozen, and there's the doctor, yes, and if anybody outside wants to help along the missionary cause, there's the chance. Just send ten cents to Co. & Do."—N A. M. Roe, in Western Christian Advocate.

God Calls Us to Wake Up.

Now, we must remember that the call comes only to the sleepers. Who are they? When people are living in sin, are forgetting about God and not trying to be good, the Bible speaks of them as being asleep when they ought to be wide awake: so that they are missing the work and the pleasure of the daytime. So I think we can easily understand what God means when he says to us, "Awake."

He wants us to think about the better things. A tiny maid was called to attention, but took no heed. "Don't you hear?" was the earnest question of the mother. "Oh, yes, but I am busy thinking." "What, then, are you thinking about?" "Lots of things. That new doll of mine and those lessons I have got to do, and lots of things. You see, we have so much to think about." And thus the young thinker talked away—lots to think about. So it is, boys and girls, but there is more to think about than we remember sometimes. Suppose, now, that you made a list of what you have to remember today, and another list of the things that you would think about most of all. What would there be in these lists? They would not be so long as we think. Home and school, lessons and toys, work and play would all be in our list. But would prayer? Would trying to be good? Would Jesus be in it? I fear very often he would not; and that very few of the really dear things of life would be thought of by us. How fast asleep we are!

You remember how many lepers came to Jesus? Ten; and each of them received his rich blessing. Do you remember how many came and thanked him? Only one thought about him or cared to come. If we had been there what should we have said to them? "Wake up, you lepers, and come and thank the Savior." But do we do any better than they? God has put wonderful riches in our way, and we never think about them. He has given us a thousand blessings that make life grand, and we do not think about him. Wake up, boys and girls, and think about God and the holy, the good things of life. —Selected.

Terence, what is the doctor's diagnosis of your case?" "He hasn't told me yit, but I'm bettin' it'll be iv'ry cint av tin dollars."

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The Unseen Chariots.

I have not a shadow of a doubt that if all our eyes could be opened today, we should see our homes, and our places of business, and the streets we traverse, filled with the "chariots of God." There is no need for any one of us to walk for lack of chariots. That cross inmate of your household, who has hitherto made life a burden to you, and who has been the Juggernaut car to crush your soul into the dust, may henceforth be a glorious chariot to carry you to the heights of heavenly patience and long-suffering. That misunderstanding, that mortification, that unkindness, that disappointment, that loss, that defeat—all these are chariots waiting to carry you to the very heights of victory you have so longed to reach. Mount into them, then, with thankful hearts and lose sight of all second causes in the shining of his love who will carry you in his arms safely and triumphantly over it all.—H. W. Smith.

Christ's Love.

We sleep in peace in the arms of God when we yield ourselves up to his providence, in a delightful consciousness of his tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who has put us there and who holds us in his arms. Can we be unsafe where he has placed us and where he watches over us as a parent watches over a child? This confiding repose, in which earthly care sleeps, is the true vigilance of the heart; yielding itself up to God, with no other support than him, it thus watches while we sleep. This is the love of him that will not sleep even in death. —Francis Fenelon.

Eternal Friendship.

There may be hours of prostration when we ask only for rest; we pray for cessation of suffering; we ask repose from conflict with ourselves and with God's providence. But God gives us more. He is more generous than we dared to believe. He gives us joy; he gives us liberty; he gives us victory; he gives us a sense of self-conquest, and with union with himself, in an eternal friendship. On the basis of the single experience of Christ as a reality, because a necessity, there arises an experience of blessedness in communion with God, which prayer expresses like a revelation. Such devotion is a jubilant psalm. —Austin Phelps, D.D.

A Prayer.

Warm my cold heart, Lord, I beseech Thee. Take away all that hinders me from giving myself to thee. Mould me according to thine own image. Give me grace to obey thee in all things, and ever follow thy gracious leading. Make me this day to be kind to my fellow men, to be gentle and unselfish, careful to hurt no one by word or deed, but anxious to do good to all, and to make others happy. O Lord, forgive the sins of my temper. Pardon all my hasty words and unchristian thoughts. Make me watchful that I offend not with my tongue. Give me a meek and loving spirit, which is in thy sight of great price. I would not live unto myself, but unto thee. Keep me from sin this day, and all that may offend thee, for Jesus Christ's sake. Amen.—Ashton Oxenden.

"Early Will I Seek Thee."

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion, which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—Archbishop Trench.

His Kingdom Ruleth Over All.

His kingdom ruleth over all—therefore, thou canst find nothing which is not matter for praise, since there is nothing which is not the matter of thy Lord's gracious permission, or planning, or control. Over all—nowhere canst thou step outside his realm, nor in anything get beyond his care and government. Over all—therefore take all as from God; hold all as from God; and by thy gratitude give all back to God again, and thus complete the circle, making him the Alpha and Omega, the beginning and the ending of all things.—Mark Guy Pearse.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—Phillips Brooks.

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God's wondrous love through bygone years
Hath triumphed over doubts and fears.
Discordant notes have taken wing;
A song of gladness we should sing.

God's guiding hand hath led the way,
And turned our darkness into day.
The foes of truth shall not destroy;
This song of gladness tells our joy.

God's loving Spirit hath been given
That chains of sin might all be riven.
We thank Thee, Lord, with heart and voice;
With songs of gladness we rejoice.

As in the years now passed away,
So lead Thy flock, we humbly pray:—
Till safe at last on farther shore,
We sing with gladness evermore.

The Best of Life.

The complete life is the best. The strongest man is he who can enjoy to the full and without loss or hurt every true pleasure and use to the uttermost every opening opportunity. The Master spoke some straight words about cutting off the right hand and plucking out the right eye, but to him such expedients were hurtful and never to be resorted to except in life's extreme. He took no pleasure in the maiming of life, and his desire was that men should enter into the full enjoyment of life's best things with two hands and two eyes. Hands were not made to be cut off, nor eyes to be plucked out, but every faculty was intended for its own exercise, and for it pleasure and opportunities were made to match. But life is an experiment for us all. Our business is to make the most of it, both in enjoyment and service.—The Presbyterian.

The Pledge and Strawberries.

A striking temperance lecture fell from the lips of a little child in Covington, Ky., the child of a reformed man. "Father," said she, "are you always going to wear the blue ribbon?"

"I hope so, my dear," was the reply.

"So do I," said the little one.

"Why do you hope so?" asked her father.

"Because I've never had so many strawberries in my life as I've had since you signed the pledge and put on that blue ribbon."

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